



# JUSTICE

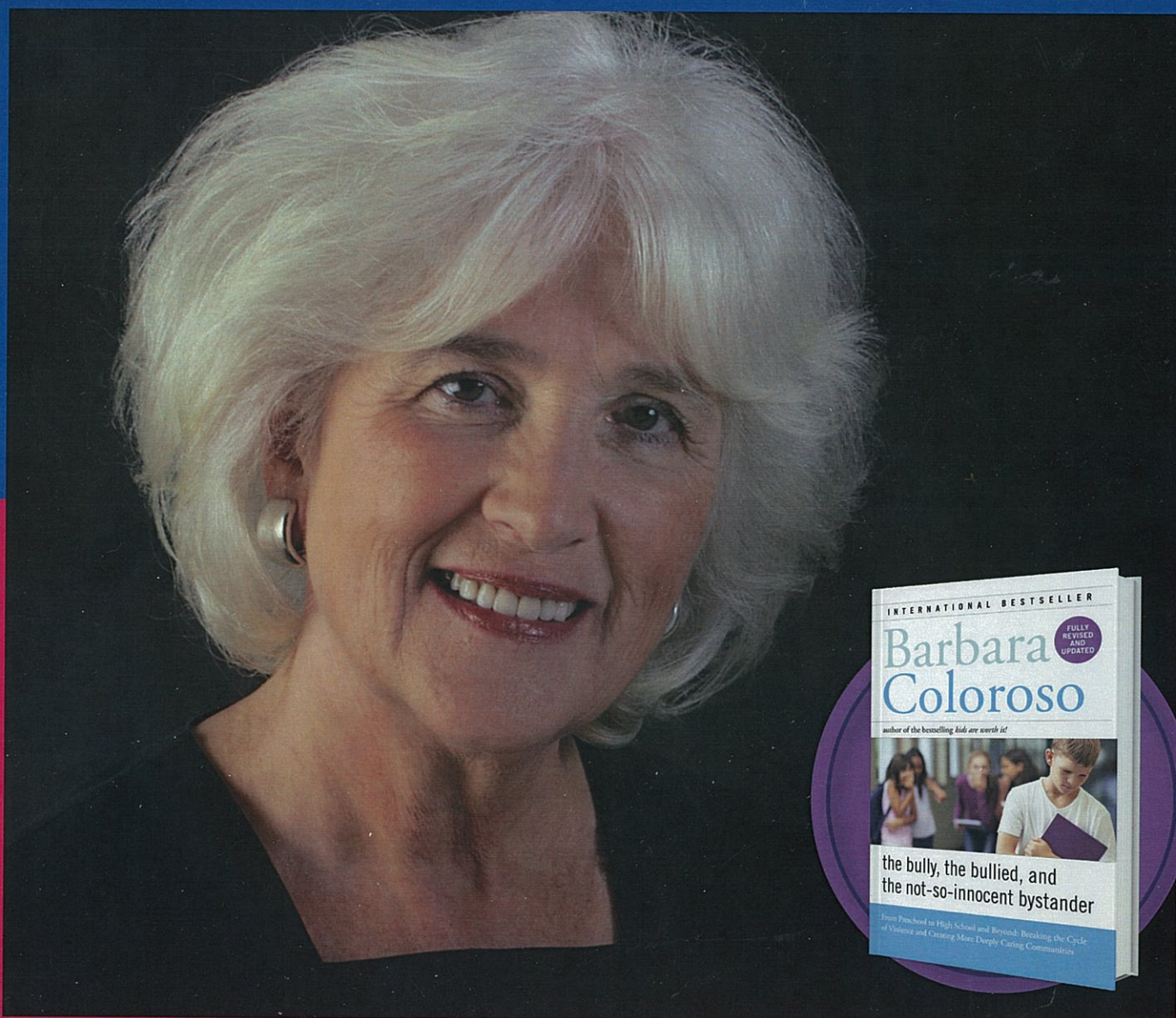
Vol.33 **ACTUALITÉS - REPORT** No.4

CANADIAN CRIMINAL JUSTICE ASSOCIATION - ASSOCIATION CANADIENNE DE JUSTICE PÉNALE

**INTERVIEW WITH BARBARA COLOROSO**

BULLYING / INTIMIDATION

CONGRESS 2019 / CONGRÈS 2019



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The JUSTICE REPORT contains information of value to Association readers and the public interested in matters related to the administration of justice in Canada. Opinions expressed in this publication do not necessarily reflect the Association's views, but are included to encourage reflection and action on the criminal justice system throughout Canada.

For more information on the activities of the CCJA, please contact:

L'ACTUALITÉS JUSTICE renferme des renseignements utiles aux lecteurs de l'Association et au public qui s'intéressent aux questions relatives à l'administration de la justice au Canada. Les opinions qui sont exprimées ne reflètent pas nécessairement les vues de l'Association, mais y figurent afin d'encourager à réfléchir et à agir sur la justice pénale dans tout le Canada.

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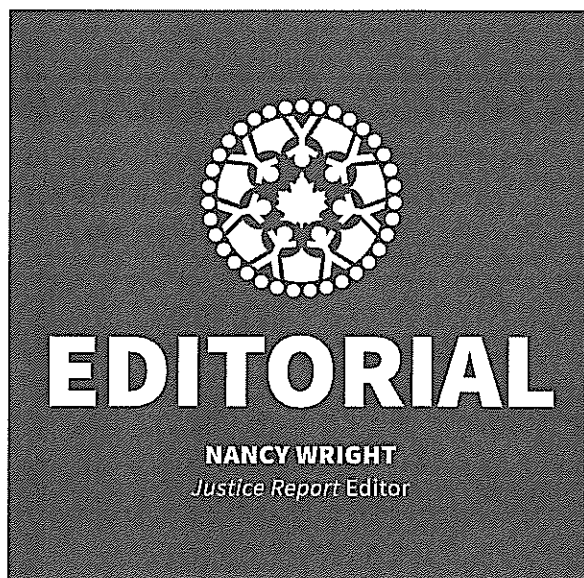
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According to Public Safety Canada, bullying is “characterized by acts of intentional harm, repeated over time, in a relationship where an imbalance of power exists” and involves physical and/or verbal actions and social exclusion. Since 2012, every province has created anti-bullying legislation or policy for their respective education systems and many have followed suit in the workplace. Today, PREVNet.ca—“Canada’s leading authority on bullying”—reports that 75% of Canadians have been affected by bullying; that some children who bully or have been bullied are prone to headaches, depression, anxiety, suicidal ideation, and illicit drug use; and that 60% of males who bullied in primary school have criminal records by age 24.

I began the research for this issue of the *Justice Report* in 2017, approaching dozens of would-be contributors for content exploring the link between bullying and crime—but to no avail. The tide changed in 2018, however, with Dr. John Winterdyk’s article conflating bullying with cultural genocide (Indian Residential School system) and exploring an established link between genocide and bullying. This led me to the internationally renowned U.S. bullying expert Barbara Coloroso, who graciously agreed to an interview.

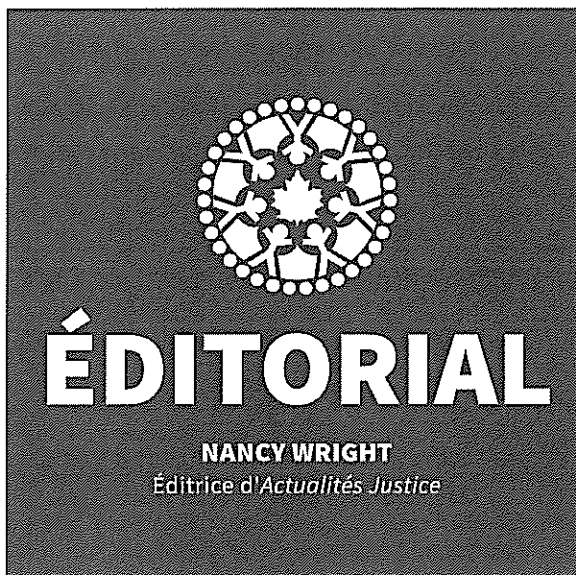
And the trend continued for this issue, with Allison Chenier offering preliminary findings from her study into differential understandings of bullying

based on gender stereotypes held by public school educators in Ontario. Chenier says her study also points to a need for more research into the effectiveness of existing school-bullying protocols, because her respondents (school personnel or police) rarely or never referred to existing policy guidelines or related procedures.

Ontario’s Arthur Lockhart situates bullying as manifesting from a poverty of authentic connection and calls for transformative pedagogies. Quebec’s Jasmin Roy (Foundation) also tags the education sector as a logical site for prevention, because school is where children consolidate their social and emotional skills. Roy advocates shifting the current conversation on school violence to a core focus on bullying.

Ray Noble explores the Alberta workplace and related legislation under Bill C-30 (2012), which defines psychological bullying as a preventable workplace injury. Dr. Jon Friel (RPsych Alberta) calls for more scientific research into the role of stress in bullying and the brain processes surrounding resilience. Finally, Margot Van Sluytman (Ontario) suggests that her Sawbonna Project’s non-formalized method of self-talk may be useful for those harmed by bullying.

We hope you enjoy this issue of *Justice Report*. ■



**S**elon le ministère de la Sécurité publique du Canada, « l'intimidation consiste en des actes, répétés au fil du temps, qui causent intentionnellement préjudice à autrui, dans le cadre d'un rapport de force déséquilibré », ce qui comprend des gestes et des paroles, ainsi que l'exclusion sociale. Depuis 2012, chaque province a mis en place des mesures législatives pour contrer l'intimidation dans leurs systèmes d'éducation respectifs, et plusieurs ont suivi avec des mesures législatives pour contrer l'intimidation en milieu de travail. Aujourd'hui, PREVNet.ca (l'autorité canadienne en matière de prévention de l'intimidation) rapporte que 75 % des Canadiens et Canadiennes sont concernés par l'intimidation. PREVNet.ca rapporte également que certains enfants intimidants ou intimidés sont plus susceptibles de souffrir de maux de tête, de dépression, d'anxiété, d'avoir des idées suicidaires et d'utiliser des drogues illicites, et que 60% des garçons qui intimident leurs pairs à l'école primaire possèdent un dossier criminel à l'âge de 24 ans.

J'ai commencé la recherche du présent numéro d'*Actualités Justice* en 2017 en approchant des gens susceptibles de nous fournir du contenu qui fera le lien entre l'intimidation et le crime, mais en vain. En 2018, cependant, le vent a tourné grâce à l'article du professeur John Winterdyk, qui relie le génocide culturel à l'intimidation et qui étudie un lien déjà existant entre le génocide et l'intimidation. Cet article m'a dirigé naturellement vers la spécialiste américaine de renom international, Barbara

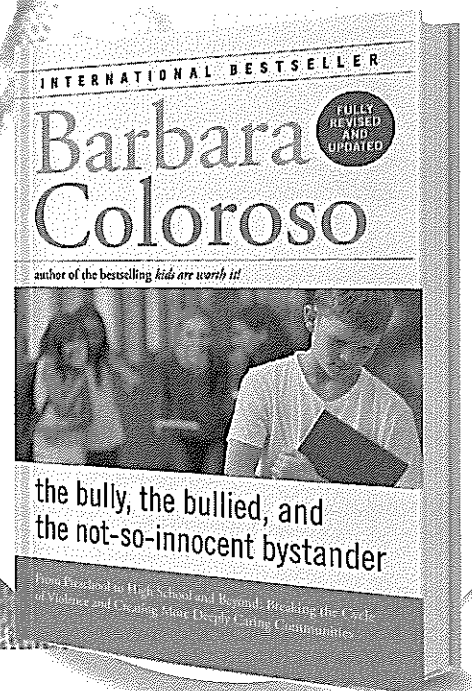
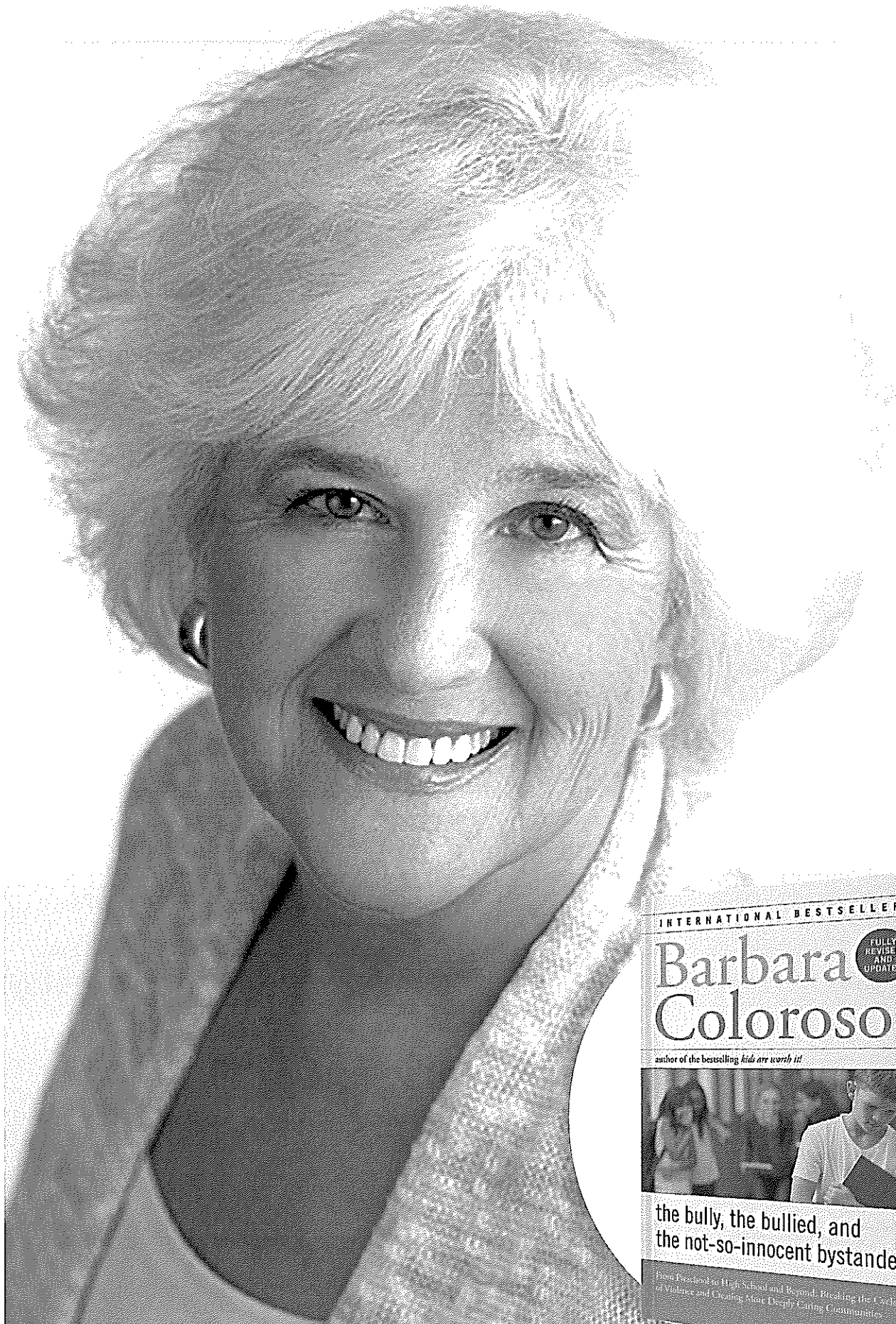
Coloroso, qui a bien voulu m'accorder une entrevue.

Cette tendance s'est maintenue avec Allison Chenier, qui nous a fait part de découvertes tirées de son étude sur les écarts de conception de l'intimidation fondés sur des stéréotypes sexistes soutenus par le corps enseignant dans les écoles publiques de l'Ontario. Madame Chenier mentionne que l'étude a également démontré un besoin pour de la recherche approfondie sur l'efficacité des protocoles de lutte à l'intimidation établis dans les écoles, puisque les répondants à son étude (membres du personnel et policiers) n'ont que rarement ou jamais parlé des mesures en place ou autres procédures connexes.

Arthur Lockhart, un contributeur ontarien, avance que l'intimidation est le résultat d'un manque de liens personnels authentiques et encourage de recourir à une pédagogie transformative. Jasmin Roy (président de la Fondation Jasmin Roy), un contributeur québécois, identifie le milieu scolaire comme étant un endroit logique pour prévenir l'intimidation puisqu'il s'agit de l'endroit principal où les enfants consolident leurs compétences sociales et affectives. Monsieur Roy veut que le débat sur la violence en milieu scolaire évolue afin que l'axe principal du débat soit l'intimidation.

Ray Nobles étudie le milieu de travail en Alberta et les politiques connexes de la Loi C-30 (2012), qui décrit l'intimidation comme étant un préjudice en milieu de travail qui peut être évité. Le docteur Jon Friel (psychologue agréé de l'Alberta), demande davantage de recherche sur le rôle du stress dans le phénomène de l'intimidation et sur les processus neuronaux liés à la résilience. Enfin, Margot Van Sluytman suggère que sa méthode non officielle développée dans le cadre de son projet Sawbonna Project peut être utile pour aider les victimes d'intimidation.

Nous espérons que vous apprécierez ce numéro d'*Actualités Justice*. ■



# CCJA INTERVIEW WITH **BARBARA COLOROSO**

**NANCY WRIGHT**

*Justice Report Editor*

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**ABOUT BARBARA COLOROSO:** An internationally recognized speaker and author in the areas of parenting, teaching, school discipline, bullying, non-violent conflict resolution and reconciliatory justice, Barbara Coloroso is an educational consultant for school districts, the medical and business community, the criminal justice system and other educational associations around the world. Barbara has served as a classroom teacher, a laboratory school instructor, and a university instructor and is the author of five international bestsellers: *The Bully, the Bullied, and the Not-So-Innocent Bystander* (2002, 2006, 2015); *Kids are worth it! : Giving Your Child the Gift of Inner Discipline* (1994, 2001, 2002); *Parenting Through Crisis: Helping Kids in Times of Grief, Loss, and Change* (2001); *Just Because It's Not Wrong Doesn't Make it Right: Teaching Kids to Think and Act Ethically* (2012); *Extraordinary Evil: A Brief History of Genocide and Why It Matters* (2007). Visit her website at [kidsareworthit.com](http://kidsareworthit.com) for books, CDs/DVDs, Articles and Handouts, YouTube, and Lectures. For information about Barbara speaking in your community, please contact her office at 303 478 8253 or [info@kidsareworthit.com](mailto:info@kidsareworthit.com).

## **Barbara Coloroso, could you tell us what first motivated you to challenge the social norms on bullying?**

While working with troubled adolescents at the University of Northern Colorado Laboratory School, it was apparent that some of them had come to be in my classroom and in the juvenile justice system because they had struck back at tormentors who had targeted them verbally, physically and socially under the radar of adults. These same boys—who had neither been listened to nor believed when they reported being bullied and had taken matters into their own hands, quite literally—were now being adjudicated for their violent actions. I knew that their supposed conflicts were not conflicts at all. They had been bullied and had resorted to violence when all else failed to stop their tormentors.

It was after the school shooting in my hometown of Littleton, Colorado, that David Kent, publisher at HarperCollins Canada asked me to write a book on bullying. I said no twice but then said yes, after my own son—who was 24, a university graduate, and

a successful graphic illustrator—said, *Mom, maybe if you write it others won't have to go through what I went through in grade school.* He had been targeted from kindergarten through grade three. My husband and I had handled it poorly. The school had handled it worse. The time had come to recognize that the tools used to effectively handle normal, natural, and necessary conflicts among youth were not only inadequate, they were weapons that retargeted the bullied youth and empowered those who targeted them. It was time to address bullying more adequately and effectively.

## **How do anger and contempt manifest in bullying?**

Bullying is not about anger. It's not about conflict. It's about contempt—a powerful feeling of dislike or disdain toward somebody considered to be worthless, inferior, or undeserving of respect. Just as bullying can range from mild to moderate to severe, so contempt can range from disregard to scorn to hate. The biases at the foundation of this contempt are often deeply rooted attitudes found in



our homes, our schools, and our society. Any bias or prejudice can and will be used by those who bully to validate and justify contempt for an individual or a group they choose to target.

Once someone has contempt for another person, it becomes possible for them to do anything to the targeted person and not feel any empathy, sympathy, compassion, or shame. In the minds of those bullying, the target, has become an “it,” less than human, not worthy of care and concern, but certainly good for some laughs, and a great target to humiliate and torment. *Anger* is often a targeted youth’s emotion; those who bully tend to get angry at those who defend or protect the targeted youth.

**You’ve consulted with government stakeholders and education associations across Canada. Please describe some of this work.**

I have had the wonderful opportunity of working with educators, parents, and government bodies in all ten provinces and all three territories of Canada. I have dealt with issues ranging from the horrors of the residential school policies to the targeting of minorities, in-school bullying, cyberbullying, bullycide, and how we as families and as a society can break this cycle of violence and create deeply caring communities. I appreciate and am grateful for being a part of the journey with Canadians who are facing these problems but also looking beyond mere fixes, to working in our homes, schools, communities, and institutions to find lasting solutions, recognizing that we are, as Archbishop Desmond Tutu has said, *interdependent, interrelated and interconnected*.

**Are anti-crime dollars being spent in the education sector, or does the criminal justice system only become involved once bullying enters the criminal threshold?**

In both Canada and the US, anti-crime dollars are being spent in the education sector in an attempt to help reduce incidences of bullying and effectively deal with it when it does occur, and to educate parents, educators, and youth about bullying—what it is, what it isn’t; how to identify incidences; what to do to hold those bullying accountable; how to effectively support those targeted and empower their peers to be witnesses, resisters, and defenders standing up

and speaking out against cruelty. It is critical that we go beyond mere slogans, placards, and anti-bullying weeks to create a safe harbor and a climate of inclusiveness. I am concerned that, especially in the US, there is a push for arming teachers, rather than providing adequate resources for mental health issues, adequate supervision, comprehensive anti-bullying programs, and more coordination between the justice system and school communities.

**Suspension or expulsion seem to be the main response to physical bullying in Canadian public schools. Is the same true in the U.S., and is this a productive response?**

Sadly, it is the most common response to physical bullying in both countries. It is not only inadequate, it is counterproductive. As I mentioned above, those youth who strike back after being targeted (e.g. being bullied) are often the ones who get suspended. As well, suspending students for bullying, yet not having them go through any process of restorative justice, means they will “do their time”—at home or in other setting unlikely to provide the needed services—only to come back and revictimize their target, now also seeking revenge and to further silence those who might have come forward to report.

If creating more-caring, more-compassionate, less-alienating, less-violent communities is a goal, we must give up our desire for swift revenge and retribution, stronger punishments and stiffer sentences. When the main goal is to make youth “pay dearly” for what they have done and serve as examples for others who might think of doing the same, hate and bitterness find rich soil in which to grow. How those who bully are treated will influence what kind of people they will grow up to be and what kinds of lives the rest of us will live. If we don’t help them reconcile their behaviour within the school setting, we may well be condemning ourselves to a lifetime of fear, distrust, and mayhem.

**Is (physical) violence in public schools problematized at the expense of the broader issue of bullying?**

It is important to recognize the difference between physical bullying and conflict that has escalated to violence, and other forms of mayhem. All bullying is mayhem, but not all mayhem is bullying. All need to be identified, and procedures put in place

to adequately address the acts of violence. A one-on-one fight, gang violence, serious vandalism, possession and/or use of a weapon, and bullying must be dealt with in a manner that addresses the unique characteristics of each form of violence and not lumped together as “violence in school”.

**The terms harassment, intimidation and violence are often seen used in conjunction with bullying, what is the difference between these four terms?**

There are many forms of violence, one form being acts of bullying. There are four ways of bullying:

1. A one-time significant act of cruelty;
2. Continuous and repeated acts of cruelty;
3. Hazing;
4. Cyber or digital or technology enhanced cruelty.

There are three means to execute these four ways:

1. Verbal—the most common;
2. Physical—the least common;
3. Social (relational)—shunning, rumour, gossip, and exclusion.

There are three markers for all ways and means of bullying: 1. An imbalance of power; 2. An intent to harm; 3. Threat of further aggression. When bullying escalates unabated, there is a fourth marker: Terror. Intimidation can be in the form of verbal, physical, or relational bullying or a combination of these to create fear and terror in the targeted youth. Harassment is bullying of a protected-status group.

**You’ve said that conflict can be resolved but bullying must be stopped, could you please elaborate on this?**

It is in the interest of youth who bully to create a context (*We were just joking, It was only a prank, No harm intended*) that distracts attention from the true nature of their goals and behaviors, and the rhetoric of conflict lends itself to this effort.

While researching bullying prevention programs for the first edition of my book, I was concerned that many of the programs developed for schools relied on conflict resolution solutions. People who work through such good-intentioned bullying prevention programs become skilled at handling all different kinds of conflict and learn effective anger management skills, but they still have no clue how

to identify and effectively confront bullying. It is disturbing how many times school district procedural handbooks mention the use of a mediator “to resolve” a bullying issue as if it must be a conflict. In doing this we are asking targeted students to be willing to come to some sort of “agreement” with the perpetrators, because for a conflict both parties have to be willing to compromise or give something up in order to come to a resolution. The youth who are bullying are already in a position of power and have robbed their targeted peers of their sense of well-being, dignity, and worth. How much are we asking the targets to give up and to what end?

**What do you mean when you say “it’s a short walk from bullying to hate crimes to genocide”?**

It is a short walk from hateful rhetoric, to hate crimes, to crimes against humanity. Genocide is not an unimaginable horror. It is thoroughly imagined, meticulously planned, and horrifically executed by the extreme contempt of a group of people who have decided that their targeted group of people are less than human. The Nazis said Jews were “vermin and bacteria eating at the fabric of our society”; the Armenians were considered “dogs”; the Tutsi were called “cockroaches”; Rohenga are called “fleas” by their genocidaires. The pain of a “moral world turned on its head” does not begin with the machete cuts of Hutu Power, the gas chambers of the Nazis, the death marches of the Young Turks.

Calling all Mexican “rapists and drug dealers”, considering all Muslim’s “terrorists”, talking about people fleeing atrocities and seeking refuge being described as “infecting our borders”, is step one in that short walk. Genocide scholar Herbert Kellman’s three conditions for a genocide—unquestioning obedience to authority, routinization of cruelty, and dehumanization of a targeted group—help set the stage for genocide and provide the necessary backdrop. Any time these three conditions exist in a society, a gang of bullies in positions of power can walk on with their genocidal script, get all the characters to rehearse, and raise the curtain on the first act.



**You spell accountability with three R's.  
How does your concept of reconciliatory justice work?**

The three R's of Restorative Justice—Restitution, Resolution, and Reconciliation—provide the tools necessary to begin the healing process when serious material or personal harm has occurred. The young offenders must own to the best of their abilities the mayhem they have created, figure out ways to keep it from happening again and, at the targeted person's behest, to heal with the person they have harmed and then commit to once again becoming active participants in community. Such discipline may involve intervention to keep the young offenders from further harming themselves or others or from real-world consequences, or a combination of the two.

When youth create mayhem intentionally, neither harsh punishments nor full pardon will heal the victims or the perpetrators. Nonviolent engagement is at the heart of true reconciliatory justice: the willingness to confront wrongdoing and reach out to the wrongdoer. It refuses to allow us to divide our world and our relationships into "us" and "them." It reminds us of our connectedness with one another and can point the way out of an impasse that bitterness and contempt have created.

How young offenders are treated will influence what kind of people they will grow up to be and what kind of lives the rest of us will live. If we don't help them reconcile with the community, we could well condemn ourselves to a lifetime of fear distrust, and mayhem. When we are committed to restorative justice, young offenders are not only invited to rise above the violent acts but are helped to find a way to get there. The goal is to mend and restore rather than isolate and punish. The search is not for vengeance but for ways to heal people and heal relationships. Restorative justice does not excuse the violence, does not deny the dignity and worth of the victim or the humanity of the oppressor. It does justice to suffering without perpetuating the contempt or hatred. It is the triumph of mindfulness and compassion over vengeance and retribution. ■

[www.kidsareworthit.com](http://www.kidsareworthit.com)

## RÉSUMÉ

### Résumé de l'entrevue de Barbara Coloroso avec l'ACJP

NANCY WRIGHT

Éditrice de l'Actualité Justice

La conférencière et auteur à succès (dans les domaines de la parentalité, de l'enseignement, de la discipline scolaire, de l'intimidation, de la résolution de conflit pacifique et de la justice réparatrice), Barbara Coloroso a été sollicitée à travers le Canada pour des enjeux de toute sorte, des écoles résidentielles jusqu'à la cyberintimidation et au suicide dû à l'intimidation, en passant par le ciblage de minorités. Dans les années 1990, madame Coloroso s'est aperçue que certains jeunes délinquants avaient commis leurs premiers actes de violence en réaction à l'intimidation et les avaient commis après que leurs dénonciations avaient été, à tort, ignorées. À la suite de la tragique fusillade de Columbine, à proximité de sa ville natale (Littleton, Colorado), Barbara Coloroso a écrit *The Bully, the Bullied, and the Not-So-Innocent Bystander* (2002, 2006, 2015) à la demande de HarperCollins Canada. En général, elle décrit l'intimidateur comme une personne méprisante et la victime comme une personne en colère, mécontente ou triste, mais précise que l'intimidateur est souvent en colère contre les personnes qui tentent de défendre ou protéger la personne ciblée. Selon Barbara Coloroso, une mauvaise compréhension des contextes sociaux explique le lent processus de lutte à l'intimidation, et elle note que les solutions rapides comme les suspensions ou les expulsions ciblent involontairement les victimes, incitent les intimidateurs à récidiver par acte de vengeance et empêchent toute réconciliation possible. Barbara Coloroso remarque que les stratégies fondées sur la résolution de conflit sont également inadéquates puisque l'intimidation n'est pas un conflit. Elle prône davantage la justice réparatrice pour les jeunes délinquants et nous avise qu'il n'y a pas de limite à l'intimidation, comme elle l'explique dans son livre *Extraordinary Evil: A Brief History of Genocide* (2007).

# CONGRESS 2019

CALL FOR PAPERS

## 100 YEARS OF CRIMINAL JUSTICE

You are invited to submit your proposal for a presentation at Congress 2019 organized by the Canadian Criminal Justice Association (CCJA) and the Société de Criminologie du Québec (SCQ). This event will celebrate the CCJA's 100<sup>th</sup> anniversary, which inspired the theme of 100 years of criminal justice. Your submissions will be accepted until November 9, 2018.

This national event will be taking place November 6-9 2019 in Québec City at the scenic Concorde Hotel. Make plans to attend this event, a learning and networking opportunity, meeting professionals like you who work to improve our communities. You will have an opportunity to discuss the most recent research results, share best practices and create partnerships in various aspects of criminal justice.

The CCJA, the SCQ and the planning committee invite researchers, students, practitioners, managers and policy leaders to submit presentation proposals touching one or more of the sub-themes noted below. Please note that the elements within the sub-themes are not exclusive and other subjects can be added if they are connected with scholarship and interventions in criminology or justice. Given the significance of this 100<sup>th</sup> anniversary we are impatient to begin the process of developing our four day program.

**DEADLINE FOR SUBMISSIONS: November 9, 2018.**

**VISIT [CCJA-ACJP.CA](http://CCJA-ACJP.CA)  
FOR THE FRENCH VERSION.**



# SUB THEMES

## 1. PERSONAL RIGHTS

### HUMAN RIGHTS

The rights of people in conflict with the law | Diversity and inclusion :  
Indigenous people, youth, women, elderly, LGBTQ2 and visible minorities | Victims' rights

### RIGHTS TO SERVICES

Education | Health | Employment and training | Integration | Community reintegration | Protection |  
Information

### PHILOSOPHICAL PERSPECTIVES, ETHICS AND HISTORICAL DEVELOPMENTS

## 2. MODERNIZATION OF THE JUSTICE SYSTEM AND ACCESS TO JUSTICE

### ACCESS TO JUSTICE

Complexity of the justice system | Delays | Unburdening the courts | Specialized courts | Educating the  
public | Alternatives to incarceration | Community solutions | Parallel social movements (e.g. #Metoo)

### LEGAL ASPECTS AND GOVERNANCE

Modernization | Legalization of cannabis and decriminalization of psychotropics | Reform of the criminal  
law | Role of prisons | Application in prisons of medical assistance in dying | Sentence management :  
long term and intermittent sentences | Conditional release | System values and philosophy

### TECHNOLOGY

Artificial intelligence use in justice | Integration of new technologies and restructuring of the justice  
system | Cyber access to justice

## 3. LINKS TO CONFIDENCE AND COMMUNICATION

### RESTORING CONFIDENCE

Public opinion | Role of citizens | Social acceptance | Impacts of negative views of justice system  
on victims and offenders | Rebuilding confidence between citizens and institutions

### COMMUNICATION ASPECTS

Media coverage | Role of media | Technological solutions to improve practices | Management  
of information

## 4. PREVENTION, INTERVENTION AND RISK MANAGEMENT

### INTERVENTION AND PREVENTION PROGRAMS

Integrating efforts of the various professionals | Developing skills of practitioners working with offenders |  
Responsivity in interventions | Substance abuse and overdoses | Sexual exploitation | Community  
reintegration | New and best practice | Youth justice legislation

### RISK MANAGEMENT

Evaluation of interventions and actuarial tools | Indicators of success | Management of youth and adults  
in conflict with the law | Risk measurement

# PRESENTATION TYPES

## WORKSHOPS

90 minute sessions including a question period will be provided for individuals or groups of 3 or 4 to discuss related topics. Interaction with attendees is especially encouraged.

## SHORT PRESENTATIONS

These will be limited to 20 minutes and may be grouped with other related presentations to form a workshop.

## SCHOLARLY POSTER PRESENTATIONS

A Poster session will allow for research results and encouraging breakthroughs to be presented in written and graphic format. Presenters should be available at scheduled times to explain their findings and respond to questions from Congress delegates.

## DOCUMENTARIES, SHORT FILM, PODCASTS

90 minute sessions to inform and share experiences related to the Congress sub-themes. Discussion time should be built in.

## INSTITUTIONAL AND PROGRAMME VISITS

These can be scheduled for up to 3 ½ hours in order to educate delegates on interesting programmes for specific clientele. Organizations offering institutional visits should preferably provide transportation and indicate the number of delegates that can be received.

**NOTES:** Presentations can take many forms- debates, lectures, presentation of research results, innovative projects, artistic initiatives, specific communities, etc. In all cases audience participation should be emphasized. Presentations may be made in English, French or both. Plenaries and some individual sessions will be translated simultaneously.

# HOW TO SUBMIT

## WEB-BASED FORM

Please complete the form available on the website of the CCJA ([ccja-acjp.ca](http://ccja-acjp.ca)) or the SCQ ([societecrimino.qc.ca](http://societecrimino.qc.ca)). Priority will be given to submissions directly related to the Congress sub-themes. If your presentation is beyond these themes, it will be judged based on its importance, its scholarly value and its practical impact.

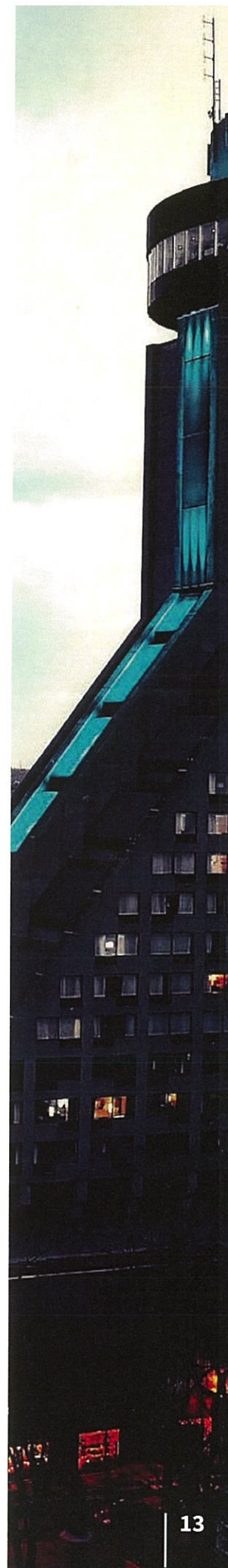
## INSTRUCTIONS

- All presenters must register and pay the congress registration fees as below.
- Should you be unable to attend you must find a replacement in order to not disrupt the Congress programme.
- Preference will be given to presenters attending all sessions in order to stimulate discussion and networking.
- Deadline for presentations : November 30, 2018
- Response from us regarding submissions : February 15, 2019
- Congress dates : November 6-9, 2019

## REGISTRATION FEES

|                                               | TILL<br>SEPT.1/19 | AFTER<br>SEPT.1/19 |
|-----------------------------------------------|-------------------|--------------------|
| CCJA and<br>SCQ Members                       | \$475             | \$525              |
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# ‘Bullying’ by any other name: genocide, a crime of extraordinary proportions

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Bullying has become an issue of considerable concern in recent years. While much of the attention on the topic tends to focus on the consequences of bullying of children, bullying can impact victims at any age since it involves the intentional and repeated effort to affect harm to others of lesser power<sup>1</sup>. As a social process or construct, however, bullying has also been correlated with one of the most grievous crimes known to humanity—genocide (Coloroso 2007; 2017).

In a global study of the rates of victims of both war and genocide, Adler et al. (2004) noted that between 5000 BC and 1900 AD the war death rate was 299/100,000 per year compared to the genocide death rate of 970/100,000. During the 20<sup>th</sup> century, the rate for war deaths climbed to 4,440/100,000, while the rate for genocide deaths climbed to 7,700/100,000. Closer to home than known acts of genocide around the globe, one of the more controversial issues to arise from the “Truth and Reconciliation Commission” (TRC) was the conclusion that the federal government of Canada had practiced ‘cultural genocide’ against Indigenous people through the Indian Residential Schools (IRS) system.

This article will focus on several methods used to explain genocide and cultural genocide and will

conclude with an overview and argument that, like genocide, cultural genocide can be conflated with bullying, for which we might begin to find a more productive approach to prevention – or at least to restoring peace and harmony within impacted regions (genocide), impacted cultures (cultural genocide) and (bullying) individuals.

## WHAT IS GENOCIDE?

In general terms, genocide is the mass murder of people based on a specific agenda. The concept, rooted in the “Holocaust model” (i.e. the intense mass killing or destruction of a group of people), was first coined by Raphael Lemkin (1900-1959); Lemkin, a lawyer of Polonized-Jewish descent, was instrumental in having the United Nations create the Genocide Convention in 1948<sup>2</sup>. Although acceptance and recognition of the crime took Lemkin several years to bring to actualization, today virtually every country has laws against the practice of genocide.

The legislation of most countries is informed by the United Nations *Convention for the Prevention and Punishment of the Crime of Genocide* (CPPCG). The main elements of what constitutes genocide under the UN's Convention on Genocide, Article 2, include:

- (a) Causing serious bodily or mental harm to members of the group;

- (b) Killing members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group; and,
- (e) Forcibly transferring children of the group to another group.

Although genocide is one of the most heinous crimes known to humankind, it clearly can be explained using a bullying analogy. And while it may be difficult for most of us to grasp how or why people could commit genocide, when viewed through the lens of bullying, it can not only be more readily understood and explained but arguably responded to in a manner that may be less clouded by the outcome of genocide.

### **GENOCIDE AS AN EXTREME FORM OF BULLYING**

Barbara Coloroso, whose extensive research continues (2017), was the first to conflate bullying and genocide in her book, *Extraordinary Evil: A Brief Walk to Genocide and Why It Matters* (2007/2008). Working from her well-articulated premise that “bullying is not about anger or conflict, it is about contempt—a powerful feeling of dislike towards somebody...” (2002 p. 54), therefore, anger and conflict do not escalate into genocide, but contempt or hatred can. Hence, when viewed within a framework of bullying, genocide becomes easier to understand as it involves the willful and deliberate attempt to create fear and to harm and eliminate a targeted group or sector of society based on a depraved and irrational response from ordinary citizens. Again, within a bullying context and according to Coloroso, this contempt includes three fundamental elements: 1) an imbalance of power; 2) the intent to cause harm, and 3) the threat of further aggression which if left unabated can escalate in terror.

Coloroso’s analysis of genocide as an extreme form of bullying examines three genocides: the Armenians in the Ottoman Empire, the Jews, Rome, and Sinti in Europe, and the Tutsi in Rwanda. Other commonly known attempts to exterminate a specific group of people include the mass murders committed by African Zulu leader Shaka Sula between 1801-1828; the efforts of German military leader Lothar von Trotha who, in 1904, attempted to wipe-out the

Herero people of what is now northern Namibia; and the attempt by the Turks to eradicate all male Armenians in Turkey (see Winterdyk 2009). More recently, we can recall the elusive case of Joseph Kony and his Lord’s Resistance Army in Uganda which between 1989-2016 accounted for over 100,000 killings (see [www.genocidewatch.org/uganda.html](http://www.genocidewatch.org/uganda.html)).

Ironically, compared to most other violent crimes, genocide has not been as widely studied and much the same is true for Canada’s application of cultural genocide—such atrocities have historically been socially and politically suppressed. Part of the challenge of prosecuting genocide cases lies in the simple fact that the International Criminal Court in The Hague has rarely successfully charged perpetrators of the crime because the court is just too weak. Furthermore, due to the international legal requirement that countries in which genocide occurs intervene, the political sensitivity surrounding conditions (e.g. social, cultural, religious, etc.) are creating friction. Finally, among other challenges, “the word genocide raises deep legal and moral conundrums in a globalizing world” (Marquand 2007). Most genocide scholars, in principle, however, do agree that genocide is the result of dominant governments and regional or national elites attempting to assert their power by creating cultural or ethnic tensions.

### **WHAT IS CULTURAL GENOCIDE?**

Cultural genocide is another term coined by Lemkin in his elaboration of genocide, but which he was unable to convince the UN committee to include in the Convention on Genocide, in spite of repeated efforts (Lemkin 1958). We can see that governments use their ability to create situations that undermine the social, cultural, and economic stability of the target group—and may use propaganda to intensify ethnic hatred required to make ordinary people genocidal—as did Hitler against the Jews and the Canadian government against the ‘heathen’ Indigenous.

Indeed, one of the more controversial issues to arise from the Truth and Reconciliation Commission (TRC) was the conclusion that the federal government of Canada had practiced ‘cultural genocide’ against Indigenous people through the Indian Residential Schools (IRS) system. The efforts of the Canadian government

to *assimilate* the Indigenous Peoples through the residential schools and other related policies has come to be seen more recently as a process intended to destroy a “culturally distinct group” (Miller 2012).

Although the first IRS was closed in 1969, it was not until 1996 before the last school – Gordon Residential School in Punnichy, Saskatchewan – was closed. While resistance by Indigenous peoples certainly played a role, ironically, these schools were closed mostly due to practical issues including low enrollment, maintenance costs, and budget cuts, rather than humanitarian or human rights principles. During their operation, it is estimated that over 150,000 young persons between the ages of 7-15 were placed into the residential school system. There are no reliable estimates as to how many of the children died; but, as has been increasingly made evident, the generational trauma has been enduring (see Monchalin 2016). As harmful as the IRS system was, its mandate did not include deliberately killing members of Canada's Indigenous people. However, it has been widely recognized as a form of ‘cultural genocide’<sup>3</sup> or cultural cleansing, due to its targeting of a cultural group.

### **WHAT EXPLAINS THE EVENTS OF GENOCIDE, CULTURAL GENOCIDE, AND BULLYING?**

While asserting power dominance over certain ethnic or cultural groups or individuals may be key to the act of committing genocide/cultural genocide/bullying, it alone cannot explain the events. For example, while governments may engage in acts of genocide, this would not be possible without several complementary factors such as the failure of the national and international community to prevent the genocide from occurring. The same is clearly true not only for bullying as Coloroso argues, but for cultural genocide as well. Myriam Bals has conducted some interesting work on how, despite all the political rhetoric of addressing the plight of Canada's Indigenous people, there are numerous examples of Indigenous ‘voices’ not being heard (see Bals 2018).

In addition to the legal and conceptualization challenges confronting the operationalization of genocide, there exist several explanations as to how and why genocide persists despite efforts on behalf of the international community to impose sanctions against it.

Given the historical and social variations, genocide is not only a legally challenging construct, but a crime which no single theory can be used to define (see Kuper 1981). However, two of the more commonly used explanations for genocide involve *colonialism* and *general theory*. Interestingly and important, both these explanations apply equally well to cultural genocide, although it is not recognized as a crime.

*Colonialism* can generally be defined as the policy or practice of attaining full or partial political control over another country by occupying it with settlers and then exploiting it economically, and it has been widely used to explain genocide in specific regions. Monchalin (2016), among others, describes how colonialism is the nexus for the cultural genocide practiced against Canada's Indigenous people, while Moses and Stone (2008) explore the impact of colonialism and cultural genocide on Australia's Aboriginal peoples. They discuss Charles Darwin's argument that European colonialism, in general, is responsible for the intentional extinction of native peoples wherever they went (e.g. Spain in Central America, French in Rwanda, Germans in South-West Africa, etc. (see Essays 2013) and the same can be said of the British, Dutch, French, Portuguese, and Spanish in the Caribbean.

Although an arguably powerful and persuasive explanatory model, colonialism like all theories, is not without its limitations. For example, as Essays (2013) points out, not all types of genocide involve intense killings, but can instead involve the so-called ‘slow-motion’ erosion of a group, culture, or faith. Arguably, Canada's attempted Indigenous cultural genocide and that of the Indigenous people of Papua New Guinea by the Indonesians are the results of gradual destruction, or elimination, of a people based on a fundamental and highly promoted ideological belief of their supposed inferiority. The process involves the destruction of cultural, economic, and political sustainability. Regardless of which type of genocide is being practiced, the Colonial model focuses on the means and intention of the perpetrators. The Colonial perspective places the explanatory model with an effective framework where the perpetrator engages in a series of practices that undermines the values, beliefs, and cultural practices of the native people or groups not only as a means of asserting domination but as a process of expropriation of land and resources. Also, traditional or

conventional views and acceptance of the targeted group or peoples are replaced with 'foreign' ideologies and belief systems. For example, the Herero in German Southwest Africa, now Namibia, once targeted were no longer portrayed as so-called noble savages but rather as a malevolent force (Essays 2013).

Another robust explanation of genocide involves the application of Gottfredson and Hirschi's 1990's *general theory of crime* to genocide. This approach focuses on the use of force and fraud in the pursuit of self-interest. As noted above, there is little doubt that the activities of genocide and mass murder involve the use of (deadly) force. Furthermore, use of lethal violence to achieve political ends is consistent with some aspects of low self-control. For example, the Hutu political leadership incited Rwandan citizens against their fellow citizens the Tutsi, who were the traditional aristocratic minority at the time. Up to one million men, women, and Tutsi children were murdered within three months of public incitement of ordinary Hutus by their political leaders. Inter-ethnic tensions, along with civil war, were precursors to the genocide. However, rather than seeking peaceful solutions, the government demonstrated an apparent lack of 'self-control' and used immediate gratification (bullying – or otherwise referred to as hatred for the Other) to justify the sanctimonious slaughter of their 'enemies' the Tutsi.

As with most incidents of extreme bullying, and consistent with the general theory of crime, acts of genocide involve the gratuitous use of force in the pursuit of self-interest, and with an apparent indifference to the suffering of the victims and the cruelty inflicted upon them. Much the same is true with Lemkin's cultural genocide, and bullying, which involves a psychological force that is difficult to anticipate and measure. Furthermore, it has no legal meaning anywhere in the world. Since cultural genocide was excluded from the UN Convention on Genocide and given the lack of Canadian legislation, there is no legal recourse for this crime.

#### **MOVING FORWARD: LESS FOCUS ON RETRIBUTION AND PUNISHMENT, MORE ON RESTORATIVE PRINCIPLES**

"If people are good only because they fear punishment, and hope for reward, then we are a sorry lot indeed" – Albert Einstein (1996).<sup>4</sup>

Moving forward, since genocide is an extreme form of bullying, the response should focus less on retribution and punishment for the harm done and instead focus on applying restorative principles. If for no other reason, because it would be impossible and unrealistic to imprison all the participants who participated. As noted by the esteemed American legal scholar Mark Drumbl (2006), criminal prosecution after the fact does not adequately prevent atrocities such as genocide from happening; he further notes that the Nuremberg trials, or the ICTY, the ICTR, etc., are "just a means to justice and a modest one at that. They are not the means to justice". Furthermore, according to UN data, it is estimated that the International Criminal Tribunal for the former Yugoslavia (ICTY) spent in excess of \$179 US million in 2014-15 (down from more than \$286 million in 2010-11) on prosecuting a handful of the perpetrators involved in the former Yugoslavian genocide<sup>5</sup>, and the Nuremberg trials were also very costly<sup>6</sup>, requiring considerable money to prosecute only 23 of the 'ring leaders'. However, the relative impact (i.e. successful prosecutions) has been minimal and met with considerable criticism over the years (e.g. mistreatment of those imprisoned).

By applying the analogy of the 'dark figure' of crime to genocide, we can see that while the prosecutorial process addresses some of the offenders, the majority of those impacted by the crime – both offenders and victims – receive no direct compensation or resolution. Therefore, in order to be more encompassing and heal the contempt, as well as to ensure a sustainable response that has the capacity to be more efficient and cost-effective; a more inclusive response is called for.

#### **RESTORATIVE PRINCIPLES TO ADDRESS GENOCIDE, CULTURAL GENOCIDE, AND BULLYING**

Fortunately, the need for a paradigm shift has become more widely accepted within the justice system. Although not without its limitations, restorative justice (RJ) has been shown to be an effective means of attaining justice. It's use in relation to bullying and genocide as a form of resolution has been well theorized by Coloroso (2007), who fathoms "the not-so-innocent bystanders" and contends that genocide, like bullying, "must be stopped by a third party, perpetrators brought to justice, reparation made, and the community healed through restorative

justice" (ibid.). In terms of cultural genocide, the Truth and Reconciliation Commission of Canada is itself premised on restorative justice principles and sees these aspects of criminology as essential to serving the ends of justice as regards victims, communities, and perpetrators more appropriately than can criminal prosecution.

Placing RJ/genocide within a medical paradigm, however, we can simplify the response by identifying two principal components. The first is the preventative perspective, which would include primary, secondary, and tertiary strategies to dissuade would-be 'bullies' (i.e. genocide perpetrators) from engaging in criminal pursuits. Strategies could range from techniques involving both specific and general deterrence to the detention of prospective instigators. However, as in medicine, preventative measures alone cannot stop death or disease (i.e. bullying). Hence, the second key component that should be part of the response model is to also engage in 'curative' or restorative measures. As in the medical profession, medicine can be used to prevent the onset of a disease or illness, though not all illnesses (i.e. incidents of bullying-genocide/cultural genocide) can be avoided, and death will eventually ensue. However, by adopting the medical model, we can begin to dissuade prospective offenders and not only hold the perpetrators responsible (i.e. incapacitation) but strive to rehabilitate and reintegrate (i.e. treat) the offender(s). ■

#### FOOTNOTES

1. For example, in May 2018, the TV/movie actress Pauley Perrette (aka Abby Sciuto in the TV series 'NCIS') alleges that she was constantly being bullied during the filming of the show.
2. Raphael Lemkin first introduced the general concept at the League of Nations in 1933 when he submitted an essay on the "Crime of Barbarity" as a crime against international law.
3. Cultural genocide was officially acknowledged by the United Nations as a type of genocide in 2007, in the Declaration on the Rights of Indigenous Peoples.
4. "Einstein Revealed", Nova (DVD), 1996.
5. Between 1994 and 2014, 93 cases were tried at the ICTR of which only 62 (63%) resulted in a sentence. Meanwhile, the ICTY prosecuted 161 cases. According to Lubanga (2012) the cost per suspect indicted at the ICTY, regardless of the outcome of the case, was \$4.3 million per ICTY case compared to \$11 million per case at the ICTR. Other recent examples that could be reviewed include East Timor, Guatemala, and Burundi, among others.
6. After 1966 when Rudolf Hess became the lone remaining Nazi prisoner in the infamous Spandau prison, the German government spent some 40 million German marks per year to run the prison (Hess 1993)!

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## RÉSUMÉ

### 'Bullying' by any other name: genocide, a crime of extraordinary proportions

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Dans cet article, John Winterdyk conçoit la notion de génocide, de génocide culturel et d'intimidation comme étant des constructions sociales interreliées. Il offre un bref débat sur la définition et l'origine des termes «génocide» et «génocide culturel» et explique pourquoi le «génocide culturel» a été exclu de la Convention pour la prévention et la répression du crime de génocide des Nations unies. Puisque le génocide culturel et l'intimidation impliquent souvent un rapport de force psychologique difficile à prévoir et à mesurer, Winterdyk souligne qu'il n'y a aucun recours légal. Bien qu'il émet l'hypothèse que le génocide culturel a été le *modus operandi* du système de pensionnats indiens, système grâce auquel le gouvernement du Canada a essayé de dominer le peuple autochtone sur une période de cent ans (1996) en les forçant à s'assimiler, Winterdyk reconnaît également qu'il existe une approche déconstructive et restorative au génocide qui peut nous aider à comprendre comment le gouvernement canadien en est venu à commettre cet acte grave.

# ‘The boys are goofy; the girls are mean’: Gender, bullying, and antisocial behaviour in schools

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## ANTISOCIAL BEHAVIOUR AND SCHOOL

For many years researchers have examined school as an important factor in antisocial behaviour and youth crime (e.g., Hirschi, 1969). The school itself can be a site of antisocial behaviour and youth crime, as students engage in offending at school and on the way to and from school. Police-reported data from 2014 indicate that 10% of crimes involving an accused youth occurred at school (Allen & Superle, 2016). Examples of crimes occurring at school include more minor offences such as theft and marijuana possession, to more serious and violent crimes such as assaults and drug trafficking (Allen & Superle, 2016; Taylor-Butts, 2010). Students are more likely to be accused of marijuana possession, uttering threats, and common assault at school than property crimes (Allen & Superle, 2016).

While there is evidence that the nature and extent of offending can be different among boys compared to girls (see Allen & Superle for youth crime rates), it is important to examine how those working in schools understand the gender differences in antisocial behaviour and crime. This article draws on data from a larger project examining gender, school, and antisocial behaviour and is focused on one type of antisocial behaviour in school: bullying. Semi-structured interviews with school personnel

and school resource police officers were conducted in a community in Southwestern Ontario in 2016. Participants made up a variety of roles within the school, such as principals, vice-principals, teachers, child and youth workers, and supervision monitors. School resource officers worked in both secondary schools and elementary schools, although the focus of the interviews was on students aged 12-17. The results from these interviews are explored below, indicating that there can be difficulties in responding to various bullying behaviours in schools, and that the staff, administration, and police officers working with youth in schools view the bullying behaviours of boys and girls differently. Girls' behaviours are interpreted as more problematic than boys' and, since female bullying behaviours are viewed as the rule, the behaviour of boys remains hidden and ultimately unpunished.

## BULLYING IS AN IMPORTANT COMPONENT OF ANTISOCIAL BEHAVIOUR AND YOUTH CRIME IN SCHOOLS

Scholars, educators, and parents continue to draw attention to the perceived problem of bullying in schools, and the data from this study are no different. Bullying is defined as “repeated, unwanted aggressive behaviour(s) by another youth or group of youth, involving an observed or perceived power imbalance” (Freeman, King, & Pickett, 2016, p.167).



Bullying has traditionally been understood as being physical (such as punches and slaps) or relational (such as social exclusion or starting rumors). In this view, the link between bullying and criminal behaviour occurs when behaviour reaches a criminal threshold, for example the physical bullying results in assaults or the relational bullying results in crimes such as harassment or uttering threats. As such, bullying is an important component of antisocial behaviour and youth crime in schools.

Research on the prevalence of bullying shows that youth in Canada do experience bullying victimization. The Health Behaviour in School-Aged Children (HBSC) survey, drawn from a sample of 28,784 youth in 377 Canadian schools, indicates that 22% of students in grades 6 through 10 report being victimized at least twice a week (Freeman, King, & Pickett, 2016, p. 169). There are gendered dimensions to bullying and victimization, as the rates differ for boys and girls. Girls report more victimization experiences than boys, and boys report having bullied others more than girls (8% of boys compared to 3% of girls) (Freeman, King, & Pickett, 2016, p.170). It stands to reason that some bullying victimization remains hidden and unreported, suggesting these rates are conservative estimates.

## **POLICIES, ACTS AND REGULATIONS IN ONTARIO**

The results of this study are in line with what is reported in the HBSC and show that bullying continues to be a concern among the staff, administration, and police officers working in schools. When asked about the types of antisocial behaviour they observe and respond to in their various roles, every participant drew attention to the prevalence of bullying among students. One school personnel<sup>1</sup> notes that bullying will always be a problem, both “physical and mental”, and another finds “you still have bullying, you still have children being intimidated or threatened”. Bullying and victimization still occur despite increased media and educational strategies to reduce this type of antisocial behaviour in schools. While each participant noted that intervention against antisocial behaviour broadly and bullying specifically should occur earlier than at the secondary school level, there are policies in place both provincially and at the individual school board level outlining how to deal with bullying behaviours.

That bullying is considered an ongoing area of concern by the provincial government is reflected in educational policies. Under the *Education Act* (1990), schools in Ontario must have policies and procedures to prevent bullying as well as respond to it. Bill 14 (Anti-Bullying Act, 2012), amended the *Education Act* (1990) and implemented Bullying Awareness and Prevention Week in Ontario schools as well as guidance and instructions for bullying prevention, including a proposed model of a prevention plan. Building on Bill 14, Policy/Program Memorandum No. 144 of the *Education Act* (1990), effective as of December 5, 2012, outlines that along with the prevention plans, school boards and schools must provide supports both for students who have been bullied and those who have engaged in bullying behaviours.

In the school Board where the current study was located, the policy against bullying outlines not only the behaviour that constitutes bullying but the disciplinary procedures that are to be followed, which is in line with what is mandated by the *Education Act* (1990) and corresponding amendments. Yet, the manner in which these policies influence school personnel’s response to bullying is unclear. The results from this study indicate that participants rarely if ever drew on policies and procedures when discussing their interpretation and responses to bullying. This is an area that needs to be developed in future research. Furthermore, the procedures by which police become involved in responding to bullying are less formalized than those for school personnel; police in schools can act to prevent bullying through educational and awareness campaigns along with responding to behaviours in a more official capacity should they involve criminal acts. As such, the police respondents in this study also rarely if ever referred to the policy guidelines in shaping their interpretation and response to bullying behaviours among students.

## **VIOLENT BULLYING AND POLICE INVOLVEMENT**

Since there are less formalized policies and procedures dealing with bullying for police, it can be complicated for police officers in schools to respond to these behaviours, particularly relational and cyberbullying (Broll & Huey, 2014). It may be that victims (and their parents) are eager for a criminal charge to be laid, but often the behaviour fails to meet the threshold of criminal

responsibility. Broll and Huey (2014) report that victims of cyberbullying may urge police officers to lay charges, despite no legal grounds to do so. The results of this study echo these findings as police personnel suggest that their hands can be tied in how to respond to these incidents if the behaviour is simply mean and not criminal. One police participant finds “there’s a lot of social media stuff. I mean, things that may not cross the line into being criminal, maybe borderline harassment”. Another police participant explains the possible, but not necessary, link between cyberbullying and criminal behaviour by saying “it all would stem from something being said over Facebook or Instagram or texting or anything like that. Threats, wanting to fight”. However, these behaviours will not necessarily require a formal police response. Even when the behaviour results in a physical altercation, if the fight is consensual the police do not get involved, as one police participant explains “There’s lots of fights. Again, they don’t necessarily become criminal”. Therefore, bullying may result in criminal behaviour and thus police involvement, but often there is little the police can do.

### **GENDER DYNAMICS OF BULLYING**

Distinguishing between physical and relational bullying typically aligns with perceived gender differences in bullying behaviours, with boys viewed as involved in physical bullying and girls in relational aggression. However, the increasingly widespread use of technology has led to another type of bullying behaviour: cyberbullying. Cyberbullying occurs through the use of technology and the Internet, specifically through text messaging and other social media applications (Mirsky & Omar, 2015). Here too we see gender dimensions to cyberbullying, as HBSC data indicate that in grades 6 through 10, girls are more likely to report victimization by cyberbullying than boys, although the gender of the perpetrators of this behaviour remains unclear (Freeman, King, & Pickett, 2016).

Furthermore, data from this study indicate that those working in schools overwhelmingly perceive cyberbullying to be a female activity, despite research indicating that there are no meaningful differences in the rates at which boys and girls engage in these behaviours (Card et.al., 2008). When asked about female antisocial behaviour, participants repeatedly gave examples of social media bullying. A school participant summarizes this

view by saying that girls’ use of social media is “very calculated. And they can be very mean-spirited right? Like they’ll use it [social media] to really be hurtful”. Both school and police participants argue that girls use social media to bully more than boys and they use it in a way that is more hurtful and mean-spirited. One school participant summarizes the perceived gender differences in cyberbullying by saying “The boys just do goofy, goofy things. The girls are mean”. Thus, they see girls using social media differently than boys.

The results of this study are in line with other research that shows how perceived cyberbullying behaviour by girls get emphasized while that of boys is downplayed (e.g., Mishna et. al., 2018). Participants in this study highlight how girls use social media in antisocial and problematic ways, from rumours to instigating fights to sending inappropriate sexualized messages, while boys’ physical bullying is normalized. As a police participant explains, “fights are very common, especially among boys... boys will get into a fight over a wrench”. Girls’ relational and cyberbullying is problematized—a school participant suggests “Boys will just kind of fight and get it over with. Girls hold grudges and they’re nasty. Like they are nasty”. Overall, it is safe to conclude that the behaviour of girls is interpreted differently than the behaviour of boys.

The implication of this view is that boys do not engage in cyberbullying and the social media behaviour that is seen as so aberrant by those working with youth. Yet the data indicate that boys are more involved than it may seem. For example, one school participant reveals that while girls may be more visible in the cyber and social media bullying, boys can and do play a role—that there are some boys who “egg it on because they like to watch a girl fight, it’s entertaining for them”. This participant goes on to describe these boys as “the puppet masters... behind them pulling all the strings and they sit back and watch the show”. Other participants give examples of boys “stirring the pot”, such as through group text messages or chats. However, since such behaviour is seen to be “a girl thing”, particularly in the popular culture, boys’ behaviour is likely to remain hidden and, ultimately, not dealt with.

### **CONCLUSION**

School remains an important site of antisocial behaviour and youth crime, and bullying is an

important factor when considering crime at school given that some of the behaviours cross the line into criminal acts. Physical, relational, and cyberbullying are all considered under the umbrella term of “bullying”, yet those working in schools see boys as engaging in the more normalized physical bullying and girls engaging in the more problematic relational and cyberbullying. This skewed understanding of bullying on the part of those working in schools obscures the cases of boys’ involvement in relational and cyberbullying such that the behaviour remains hidden, and ultimately goes unpunished. ■

#### FOOTNOTES

1. In order to maintain confidentiality of participants, the results of this study are presented simply in terms of the two main groups: school personnel and police personnel. Any further description of particular roles within the school or police service may lead to identification of participants.

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## RÉSUMÉ

### ‘The boys are goofy; the girls are mean’: Gender, bullying, and antisocial behaviour in schools

ALLISON CHENIER

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L'école est, depuis longtemps, considérée comme un élément d'intérêt dans l'étude du comportement antisocial et du crime juvénile. Cet article présente les perspectives des gens qui travaillent avec les élèves afin d'évaluer un type particulier de comportement antisocial dans les écoles: l'intimidation. En puisant les données amassées pendant des entrevues semi-structurées avec le personnel des écoles ainsi que des agents de police affectés aux écoles d'une communauté du Sud-Ouest de l'Ontario, le présent article soutient qu'il est compliqué d'intervenir à l'intimidation et que ces comportements sont interprétés de façon différente par le personnel des écoles selon le sexe de l'auteur. Cet écart dans la l'interprétation des comportements est responsable du fait que certains comportements passent inaperçus et ne sont pas punis chez certains adolescents. Chenier souligne également que le besoin urgent pour de la recherche approfondie sur cet enjeu est causé par le fait que les répondants de l'étude, autant le personnel des écoles ou les agents de police, se sont rarement ou jamais référé aux lignes directrices ou aux politiques et procédures de l'établissement pour justifier leur interprétation et leurs interventions aux actes d'intimidation.

# Bullying and harassment in the workplace: Alberta adds protections to the Alberta Occupational Health & Safety Act

RAY NOBLE

RCMP (Retired), MA (Disaster and Emergency Management)

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–Effective June 1, 2018, the new Alberta Occupational Health and Safety Act has provisions to protect workers from bullying and other forms of harassment in the workplace. These changes follow from the introduction of Bill 208 (Protection from Workplace Harassment, 2016), which aimed at addressing bullying in the workplace. While Bill 208 failed, the subsequent Bill 30 (*An Act to Protect the Health and Well-being of Working Albertans*) received Royal Assent on December 15, 2017 and amends both the Occupational Health and Safety Act (OHSA) and the Workers Compensation Act (WCA).

The rationale for the changes is expressed in the Preamble to the updated Act and can be summarized as follows:

1. To promote the highest degree of physical, psychological and social well-being of workers;
2. To prevent workplace incidents, illnesses and disease;
3. To protect workers from factors and conditions adverse to their health and safety; and
4. To provide the information and tools workers need to have meaningful participation in matters relating to their health and safety.

## Definition of harassment (Bill 30):

*(q) “harassment” means any single incident or repeated incidents of objectionable or unwelcome conduct, comment, bullying or action by a person that the person knows or ought reasonably to know will or would cause offence or humiliation to a worker, or adversely affects the worker’s health and safety, and includes*

*(i) conduct, comment, bullying or action because of race, religious beliefs, colour, physical disability, mental disability, age, ancestry, place of origin, marital status, source of income, family status, gender, gender identity, gender expression and sexual orientation; and*

*(ii) a sexual solicitation or advance; but excludes any reasonable conduct of an employer or supervisor in respect of the management of workers or a work site.*

*Bill-C30: An Act to Protect the Health and Well-being of Working Albertans.*

## **RESPONSIBILITIES UNDER ALBERTA'S UPDATED WORKER LEGISLATION (OHS AND WCA)**

Under this new legislation, employers, supervisors, and workers are assigned several basic responsibilities with respect to harassment and violence. Employers are obligated to provide workers a safe, harassment-free workplace with functional training and workplace safety training, competent supervision, and information-sharing intended to identify and resolve workplace safety issues. The employer's obligations extend to contractors as well as other workers and stakeholders at or near the work site. Supervisors are required to ensure workers not be subjected to harassment or violence in the workplace and to report all safety concerns to the employer. Workers are obligated to refrain from participating in harassment or violence and to report such safety issues to a supervisor or the employer. Employers are further obligated to develop and implement a health and safety policy covering all their activities and responsibilities under the Act. They must also have procedures in place for the investigation of safety incidents and complaints. While these obligations apply to all employers, the requirements and processes become more complex as the number of workers increases. Larger organizations thus require health and safety committees, specified meeting periods and formalized reporting.

### **BULLYING, HARASSMENT, AND THE OHS**

The implications of adding bullying and harassment to Alberta's Occupational Health and Safety (OHS) legislation are far-reaching. First and foremost, the law now explicitly recognizes that bullying and other forms of harassment can cause lasting harm to individuals and implicitly defines such harm as a preventable workplace injury. For employees who have suffered harm in the workplace, this opens the door to compensation and/or workplace accommodations. It also means employers need to include harassment and bullying education in their workplace safety training regimes.

### **A SOCIAL WORKER'S PERSPECTIVES ON WORKPLACE BULLYING**

Research for this article led me to a social worker, Linda Crockett (MSW), who specializes in bullying and harassment training for the workplace. Linda described the changes to the Alberta Occupational Health and Safety Act and the Alberta Worker's

Compensation Act enacted through Bill 30 as long overdue and a step forward in addressing an age-old problem. I also asked her opinions on (1) how aware Albertans are of the magnitude of this problem and what the new legislation means for workers in Alberta over the short and long term; and, (2) what are some of the main factors contributing to bullying and harassment in the workplace and what issues might arise after the legislation has been in effect for a while. I found her answers insightful and often consistent with my own observations and experience.

Linda described bullying and other forms of harassment as a workplace issue just starting to be exposed; it is under-estimated and not generally well understood. She finds the highest levels of awareness are often found in small pockets of individuals who have experienced some form of harassment in the workplace, while other workers are either unaware or do not want to acknowledge that bullying or harassing behaviour exist in their workplace. In addition, Linda has observed other issues: such as that victims of harassment view their situation through a trauma lens, which makes it difficult to properly communicate the issues they face; also, abusive behaviours have become normalized in many workplaces, which makes it difficult for victims who do come forward to have their issues taken seriously. Over the past several years, conversations about bullying and harassment have become more common, and Linda expects this trend to continue thanks to the new Alberta Occupational Health and Safety Act updated under Bill 30. She predicts that as awareness grows and more information is gained, many people will be caught off guard by the extent to which bullying and other types of harassment exist.

Linda is enthusiastic about the potential for positive change that the new legislation brings but warns it will not be a silver bullet. Bullying and harassment will not disappear in the short-term. In fact, she expects to see quite a few challenges as Alberta moves forward. One of the first challenges she sees is that the new legislation adds quite a few responsibilities to the government agencies responsible for implementing the changes, and they may not have enough training and resources to handle them. Employers are also facing increased demands to develop relevant policy, train supervisors and workers, and investigate complaints.

Increased awareness and education will likely reveal that our current understanding of bullying and the general prevalence of harassment in the workplace has been grossly misinformed by under-reporting.

Linda Crockett also identified a couple of items from her wish list for when the legislation is implemented throughout Alberta. Training is important, but employers must be diligent in selecting the trainers. They must be qualified, knowledgeable of current research on bullying and harassment, and have relevant training experience. Employers must also be aware that harassment investigations require a different skillset, training, and outlook than other types of investigations; employers thus need to select investigators who have the right skills to ensure successful management of harassment investigations. Linda's number one recommendation is to build a respectful, safe culture—and that starts with hiring on merit by building a competency profile for leaders and using careful competency-based screening to ensure they are truly respectful and convey that trait throughout the workplace.

Another point Linda stressed is that some myth busting must also take place as regards bullying and harassment in the workplace. Her experience and observations tell her that victims of such behaviours are rarely the weak, poor-performing misfits that many people expect or that stereotypes portray them as. Often, they are, or had been, strong performers in the workplace. Linda also pointed out that adult bullying in the workplace is different from childhood bullying in schools or in playgrounds. In the workplace, it is a progressive, long-term activity where the victim has greater difficulty managing the situation, due to many fears including ostracization leading to job loss or coming forward due to power imbalances and unrealistic expectations by others of how victims should be able to manage 'their own problems' (not unlike victim blaming) without outside assistance or intervention. While there are likely strong ties between youth and workplace bullying, there is currently more support available for youth victims and there is a general perception that adult victims have more control over their circumstances.

To gain another perspective, I sought out a student at Red Deer College, Chaise Combs, who recently assumed the role of Student Association president after completing a one-year term as vice-president of

the Student Association. In his role with the Student Association, Chaise interacts with a wide range of students completing their education and about to enter the Alberta workforce. Chaise was careful to emphasize he does not speak for all students at Red Deer College and that his observations may not reflect the experiences of other students or the majority opinion of students enrolled at that institution. He is, however, aware of the issues raised by students to Red Deer College's administration and its Student Association.

### **AWARENESS TENDS TO BE LOW, PUBLIC EDUCATION PROGRAM IS NEEDED**

When I asked Chaise how aware he and students at Red Deer College were of the new Occupational Health and Safety legislation then coming into effect, he said there is not a very high level of awareness. Nonetheless, Chaise added that most people are not experts in interpreting legislation or policy and that the larger conversation needed to affect real change would require a public education program. After outlining the changes coming into effect, I asked Chaise for his perception of the legislation and if he feels the ensuing changes will afford a tangible benefit to workers.

Chaise described an incident where he was involved in a conflict resolution process that had potential to evolve into a harassment complaint. Looking back on that incident, he believes that these situations are ultimately about people finding ways to get along and respect each other. However, he found having policy in place in this case provided the structure needed for those involved to have a meaningful discussion using common language and a set of rules to manage expectations. By extension, the Alberta Occupational Health and Safety Act now provides the structure, language, clear expectations and accountability needed to more effectively manage bullying and harassment in the workplace.

My conversation with Chaise evoked memories of several observations I made during my career in law enforcement, of how people responded to legislative changes that were implemented to improve public safety and on the phases between implementation and acceptance. One example is the evolution of seat belt legislation and its acceptance in Canada. In 1980, when I first started policing, it was common to hear conversations in coffee shops and at the roadside while checking motorists about

how intrusive the seat belt laws were. I frequently heard people say that government was interfering with our freedom, seat belts don't really work, and that not wearing seat belts didn't hurt anyone else. Today the research is clear, seat belts do work, improvements to vehicle safety systems have saved countless lives and reduced the severity of injury for many. Everyone is impacted by serious motor vehicle collisions, and very few people question the value of wearing seat belts in a motor vehicle today. Bullying and harassment legislative changes are not about seat belts and physical safety, but they are about psychological safety. What they do have in common is to challenge the status quo and in so doing push for a safer Alberta.

### **LINK TO THE ALBERTA WORKERS COMPENSATION ACT**

Bill 30 also makes changes to the Alberta Workers Compensation Act that are likely to be a factor in resolving bullying and harassment claims. Related changes include Section 17, which states that where there is contrary evidence of similar weight on both sides, the issue will be resolved in favor of the worker. Claims for harassment damages are very likely to have contradictory evidence, as psychological harm is often not visible and cannot be substantiated with physical evidence such as x-rays or lab tests. Therefore, I anticipate this new clause will be particularly relevant in harassment claims. Section 23.1 establishes a Fair Practices Office that can review and make recommendations to the Board, the Appeals Commission, and the Medical Panels Office relating to administrative fairness or a breach of the Code of Rights and Conduct. Section 46 (3) allows the Board or the Appeals Commission to establish a medical panel to evaluate claims. Establishing a medical panel is a means to access additional medical expertise or to resolve issues involving conflicting medical information. Medical panels are also guided by the principle that where similar contrary evidence exists on both sides the issue will be resolved in favor of the worker. Cumulatively these changes appear designed to provide workers more options and to reinforce the principle of fairness in administrative processes used by the Workers Compensation Board.

### **CONCLUSION**

Both the Alberta Occupational Health and Safety Act and the Workers Compensation Act now have

provisions (Bill C-30) to deal with bullying as a form of harassment in the workplace. This new legislation appears more accessible to workers than the previous Acts and should drive a series of fundamental cultural changes. Like the seat belt example or perhaps an analogy related to the complexity generally associated with affirmative action for gender and minority issues, change will not happen quickly or smoothly. Bill 30 appears to anticipate this as well, by mandating the Lieutenant Governor to strike a committee with equal representation from employers, workers and the public by 2021 and to review the legislation every five years thereafter. I predict the first five-year review will generate more public interest and discussion than has the initial legislation. ■

#### **RÉSUMÉ**

##### **Bullying and harassment in the workplace: Alberta adds protections to the Alberta Occupational Health and Safety Act**

**RAY NOBLE**

RCMP (Retired), MA (Disaster and Emergency Management)

Ray Nobles, un agent retraité de la GRC, résume le raisonnement et les implications de la Loi C-30, qui a intégré la notion d'intimidation et d'autres formes de harcèlement dans la Loi sur la santé et la sécurité au travail et de la Loi sur les accidents du travail de l'Alberta, qui a pris effet en juin 2018. Maintenant, la loi reconnaît de façon explicite que l'intimidation et d'autres formes de harcèlement peuvent causer des dommages à long terme à une personne, et mentionne de façon implicite que ces dommages sont considérés comme des blessures en milieu de travail qui peuvent être évitées. Il souligne que la sensibilisation à l'intimidation et à d'autres formes de harcèlement peut prendre du temps et, bien que les nouvelles implications de la loi sont nécessaires, qu'il faudra bien l'intégrer au milieu de travail et procéder à des évaluations continues en milieu de travail.

# Les saines habitudes de vie émotionnelles et relationnelles à l'école

**JASMIN ROY**

Président de la Fondation Jasmin Roy

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Lorsque je donne des conférences auprès des parents, je leur pose une question simple : **que désirez-vous pour vos enfants?** La réponse ne se fait jamais attendre. Unaniment, ils me disent : **nous voulons que nos enfants soient heureux.** Ensuite, je leur fais prendre conscience que ce qui rend l'être humain heureux, ce sont les relations de qualité et que s'ils veulent que leurs enfants soient pleinement heureux et résilients, ils devront mettre en place des stratégies éducatives leur permettant de développer leurs compétences émotionnelles et relationnelles.

Les milieux éducatifs doivent plus que jamais emboîter le pas. Ce sont des espaces dans lesquels les jeunes acquerront une majorité de leurs habiletés sociales. Les écoles doivent leur permettre d'acquérir les aptitudes émotionnelles et relationnelles afin qu'ils puissent atteindre leur plein potentiel. Désormais, une abondance de recherches a démontré que l'éducation positive appuyée sur une construction de la conscience de soi, de l'autorégulation des émotions et des compétences sociales permet aux jeunes de mieux s'adapter et d'être plus résilients tout au long de leur existence. Maintenir une santé émotionnelle et relationnelle à l'enfance garantit une plus grande santé émotionnelle à l'âge adulte, un maintien durable du sentiment de bonheur et une plus grande espérance de vie.

Une multitude de recherches ont révélé, dans les dernières décennies, que les compétences sociales et émotionnelles jouent un rôle crucial dans le fait d'être un bon élève, de devenir un bon citoyen et de se faire une place dans le monde du travail. Ces études évoquent aussi que de nombreux comportements à risque (tels l'usage de drogues, la violence, l'intimidation, le harcèlement, les conduites scolaires et décrochage) peuvent être évités ou grandement réduits lorsqu'on vise le développement des compétences sociales et affectives des élèves de manière globale et à long terme. Les apprentissages sociaux et émotionnels visent l'acquisition d'habiletés et de compétences relationnelles qui prennent toute leur importance à l'école. Elles sont désormais considérées comme essentielles dans l'optimisation de la formation acquise sur les bancs d'école.

Les apprentissages sociaux et émotionnels se déclinent en cinq composantes. Elles sont intrinsèquement liées à nos saines habitudes de vie émotionnelles et relationnelles à l'école.

- 1. Conscience de soi**
- 2. Autorégulation de ses émotions (maîtrise de soi)**
- 3. Conscience sociale**

#### 4. Compétences relationnelles (gestion des relations)

#### 5. Prise de décision responsable

Depuis quelques années, l'intimidation et le harcèlement scolaire ont souvent fait la manchette. Les apprentissages sociaux et émotionnels font partie des solutions éducatives durables favorisant le mieux vivre ensemble. Les violences scolaires découlent, entre autres, de problèmes émotionnels et relationnels, auxquels il faut apporter des réponses émotionnelles et relationnelles, notamment au moyen d'interventions éducatives visant le développement des compétences prosociales et de la bonne gestion des émotions. Pour miser sur le développement d'un climat scolaire bienveillant et positif, il faut choisir des interventions qui permettent à l'ensemble des jeunes d'apprendre à bien vivre ensemble, aux auteurs de gestes de violence, de harcèlement ou d'intimidation de mieux combler leurs besoins, aux élèves ciblés par ces gestes de mieux s'affirmer et aux jeunes témoins de développer leur sentiment d'empathie envers l'autre. En intégrant ces apprentissages dans les curriculums des écoles, nous assurons des milieux plus sécuritaires pour les petits comme pour les plus grands.

Les avantages liés aux apprentissages sociaux et émotionnels sont de plus en plus documentés par plusieurs recherches. Si bien qu'il est recommandé

d'aborder, avant tout, les saines habitudes de vie émotionnelles et relationnelles à l'école et de réduire l'insistance sur les violences en milieux éducatifs. À une certaine époque, nous parlions de décrochage scolaire. Désormais, nous l'abordons de façon plus constructive par la persévérance scolaire. Nous devons changer de discours lorsque nous abordons les violences scolaires. ■

#### ABSTRACT

##### Les saines habitudes de vie émotionnelles et relationnelles à l'école

JASMIN ROY

President of the Jasmin Roy Foundation (Quebec)

Jasmin Roy points out that bullying is often in the headlines and that parents and schools must take action. Within this framework, Roy points out that since research studies increasingly show the benefits of social and emotional learning in thwarting bullying, the current emphasis on violent encounters in schools must be changed to a focus on how to help students develop healthy emotional and relational life habits that could circumvent the violence. Parents can help, using available educational strategies, says Roy, but the education system must also come up with sustainable educational solutions to help ensure social and emotional learning, because school is where children develop the majority of their social and personal skills. Fighting bullying to create a caring environment is the main mandate of Quebec's bilingual Jasmin Roy Foundation, which offers school-based, early-childhood, and LGBT+ initiatives in French and English: <http://fondationjasminroy.com>.



FONDATION  
Jasmin Roy  
Sophie Desmarais



Créatrice de milieux de vie  
positifs et bienveillants

# Why We Bully

ARTHUR LOCKHART

Professor, School of Social and Community Services, Humber College  
Founder Emeritus of The Gatehouse (Toronto, ON)

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In a recent conversation about bullying, a young woman told me a poignant story about how she had only recently realized having been bullied in school, while reflecting back on her life those many years ago. Despite the time gone by, just the memory of the experience caused deep, deep emotions to surface for her. Her story brought to mind a quote by the great writer and poet Maya Angelou: “History despite its wrenching pain, cannot be unlived, but if faced with courage, need not be lived again.” So, to some extent, this article is to acknowledge the courage of those who are willing to step in and face the experience of bullying in ways that can transform trauma into triumph.

The most common descriptions of bullying invariably state that it can be physical, emotional, psychological, or social (cyber). *But a more specific truth is that bullying is always intentional and, in essence, always relational.* Bullying is the imposition of harmful thoughts and behaviours on another individual or group of people perceived as warranting this hurtful, malicious experience.

But why do we intentionally relationally bully people? We bully because we can. It is a choice. It is a decision. But it is a decision born of poverty. Not financial poverty but rather the poverty of authentic connection. Connection is oft pushed aside and replaced with Competition, the philosophy behind which is well described in this context by an iconic phrase: ‘Winning isn’t everything, it is the only thing’.

## THE POVERTY OF AUTHENTIC CONNECTION

When experienced as the lack of authentic connection, poverty sets the stage for the manifestation of relentless, intentional disconnection: I hurt you to feed a state of disconnect within me—But what is the disconnection? Is it loss of control from a haunting of past harms? Are youth who bully harmed in comparable ways to those they bully? Is bullying a response to watching others engage in abusive behaviours? Is it because we are taught that winning is the only thing? Is bullying strictly neurological, the result of a poorly functioning amygdala?

When I am disconnected I do not see others, I do not hear others. Others are things, objects, means to my ends. In this process of Othering, targets are created: gay, transgendered, visible minority, immigrant, indigenous—the possibilities of difference are without end. Those in a dominant group are less likely to be bullied than those not in these groups; in other words, it is the *normal one* who is more likely to be the bully than the *not normal one*, the one on the outside looking in.

*Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect.*

Attributed to Chief Seattle.

## DOMINATOR HIERARCHY

Bullying is a social construct. It is woven into the very fabric of our consumerist, dominator society and our

societal institutions. The term *dominator hierarchy* describes a system—based on force or the express or implied threat of force—that characterizes the human rank orderings in male-dominant societies (Eisler 1988).

And from within this expansive dominator structure, we fail to see the interdependent web that links each and every sentient being.

We are constantly Othering/Bullying in the name of dominator societies. This is characterized by the process of consumption: our team beats your team, my nation beats your nation, my marks beat your marks, competition mutates into ridicule and violence directed at the “Other”, at difference itself. The corporation consumes natural resources in the name of economic development, as we all turn our eyes away from the reality of abuse (bullying) of the planet.

The boundaries of reason are in a constant state of flux. The ideology inherent in the dominator-dominated paradigm literally bleeds into the very discussion of geo/political boundaries. Who is the refugee? Who is the immigrant? Who invades which country? Who is fleeing from what to where? Who draws the lines of inclusion and connection? Is it you, me? The insipid process of bullying continues to spiral further and further outward, fueling our collective disconnect.

*One observes also that man, with all his anxieties, violence, despair, fear, acquisitiveness, has produced a certain structure, which we will call society.*

J. Krishnamurti

Intentional bullying comes from a place of insecurity, and this insecurity can be masked by behaviour perceived as powerful, strong-willed and popular as seen in historical manifestations of dictators and in the contemporary dominating behaviour of the bullies roaming our school yards. This is the life of the bully—whether the bully is rich, poor, strong, weak, smart, popular, or isolated, the outcome is the same... a constant state of devolution.

The rate at which we bully is staggering: 1 in 3 adolescent students in Canada have reported being bullied; 40% of Canadian workers experience bullying on a weekly basis; Any participation in bullying increases risk of suicidal ideas in youth (Statistics Canada).

And all of this is taking place here in Canada, one of the wealthiest countries in the world. So, how does the poverty of authentic connection thrive in a place of such great wealth? It thrives because we do not pay attention. We as a society are moving so fast that we are unwilling, not unable, but unwilling, to take a collective deep breath and pause and authentically reflect in order to be authentically connected.

### SO HOW DO WE END BULLYING?

*If this fragile life is to have meaning. It will be found importantly in the way we offer caring and hospitality to each other.*

David Schwartz

### **Bullying as a function of sexual, gendered, racialized, ecological violence**

In essence, every one of us has the capacity to bully. So, we, therefore also have the capacity to end bullying, but this requires a profound consideration of sexual, gendered, racialized, and ecological violence.

Ultimately, the process of ending bullying begins when we create the time to breathe deeply, pause and enact transformative pedagogies based on the experience of empathy, not only at all levels of our education system but within our social and planetary institutions and ultimately in our interconnected daily lives.

To end bullying, we must acknowledge that we are experiencing a great, global paradox: we have technology that puts connectivity round the world right in the palm of our hands; yet, at the very same time we appear more disconnected from others than ever before.

### **Transformative processes are key to undoing the global paradox of bullying**

Only when we all take the time to manifest the process of transformative learning in our own lives (be the change) will we begin to move away from the retributive reactions so prevalent in our culture toward transformative responses.

Through this process we cannot cast the bully off as unlike us or something other than us. We must explore all aspects of collective ways of being on this planet, through a relational lens of empathy & reflexive dialogue and by thinking, questioning, and listening.

Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift in consciousness that dramatically and irreversibly alters our way of being/seeing in the world. Such a shift involves understanding ourselves and our self-locations, our relationships with other humans

Transformative learning attempts to explain how our expectations, framed within cultural assumptions and presuppositions, directly influence the meaning we derive from our experiences.

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and with the natural world, our understanding of relations of power in the interlocking structures of class, race, gender. Such a shift means to focus on our body awareness's, our visions of alternative approaches to living; and our sense of possibilities for social justice, peace, and personal joy.

Imagine education systems, social, political, global institutions consciously focused every workday and all days on the development of Authentic Connection. What would our world look like?

We do this, and we all become architects transforming **The Poverty of Authentic Connection into The Wealth of Authentic Connection** so that 'history need not be lived again'.

Namaste. ■

## RÉSUMÉ

### Why We Bully

**ARTHUR LOCKHART**

Professor, School of Social and Community Services,  
Humber College  
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Cet article aborde la problématique de l'intimidation de la perspective de la difficulté à reconnaître les liens personnels authentiques, ce qui donne suite à un manque intentionnel et incessant de liens entre les citoyens. En faisant le lien entre cet état nébuleux et le rapport dominant dominé de la société de consommation patriarcale et ses institutions qui ont normalisé la domination depuis longtemps, Lockhart soutient qu'une pédagogie transformative serait un bon point de départ pour changer les choses, surtout en sachant qu'un élève sur trois et que 40 % des travailleurs canadiens ont rapporté avoir été victime d'intimidation.

# Bullying Matter(s)

**JON FRIEL**

(R.Psych Alberta)

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In 2012, Dr. Ferdanda Mendez outlined some of the issues related to bullying and the lack of medical/psychological interventions. Pittet (2010) gives us descriptors of adolescents at risk of being bullied. Copeland (2014) describes a medical condition; inflammation, the study of the Hypothalamic/Pituitary/Adrenocortical (HPA) axis under a stressor, such as being bullied, and how this hormonal response system to stress shapes vulnerability and thus resilience. Lifelong issues can stem from this HPA vulnerability to a stressor (being bullied), such as depression and other cognitive impairments, and one can easily imagine the effects this may have on one's social standing through to adulthood.

Mishna (2006) describes how the perceptions of children, parents, teachers and principals affect bullying and its programs. Social scientists describe the biological, sociological and psychological factors in the concept of bullying and conclude there are no universal treatment programs (Smith, 2004). I find the real problem is that researchers are not taking brain mechanisms sufficiently into consideration as a means of helping understand bullying phenomena (Owen, 2017; Mukherjee, 2016). Brain function researchers posit bullying as one type of "adverse environmental stimuli" that when combined with genetic predisposition and other factors, such as drug use, overcomes resilient defense mechanisms and leads to the development of schizophrenia (Perkovic et al. 2017).

An analogy might help our understanding of the relationship between bullying and the brain. For

example, an individual's working memory (Random Access Memory - RAM) 'tells' you the way to my house. Things on your hard drive need to be located, read and sent to RAM in order to be processed, but this process is carried out automatically by a computer and unconsciously by the human brain. RAM is available to help you 'recall' the way to my house, and so your brain does not have to directly access its long-term memory (Hard Drive – HD) to find the directions - the action (finding my house) is done unconsciously. In other words, you 'know' the way to my house. Thus, for example, if you had ever experienced bullying on the way to my house, when your RAM automatically accesses the information in your hard drive, it also brings up the circumstances and any residual trauma from the bullying episode(s). This could then result in anxiety, fear, or paranoia, which overcomes your resilience and shuts down the brain or triggers a sudden response such as physical violence, much as when your computer starts working very slow or completely shuts down because too many programs are being run simultaneously and the available RAM is insufficient to process them all. In computers, erratic behavior and core memory loss can result and once this has occurred, that core memory is sometimes irretrievably lost. A predisposition for victimization such as bullying is embedded in the hard drive of your brain and accessed at an unconscious level by your 'RAM', which then influences behavior. This adds another difficult dimension to the counseling of children/youth/adults who are or have been afflicted by bullying (Owens, 2017).

An important aspect of resilience is how people adapt to stress over their life span (Osoriye et al, 2017). The long-standing question, then, is how do various hormones, neuropeptides, neurotransmitters, and neural circuits associated with resilience in humans render some of us better equipped than others to adapt to stress over our life span? The answer is, we are not sure (Holzner, 2014). Studies of genetics and resilience are in their infancy, but what we do know is that emotional stress may cause some genes to become activated and may or may not increase gene activity related to that stress, say in our case of being bullied (Friedman, A.K. et al, 2014). So, Herrick (2014), using the research of Joanne Kaufman, suggests that children with a vulnerable genotype to stress were much more likely to become depressed than were traumatized children with a resilient genotype and that high social support can reduce the effect of the vulnerable genotype in children. In my opinion these findings require more support from the scientific community.

What we do know for sure is that stress-resilient people have an enhanced capacity for avoiding the detrimental physiological and psychological consequences of extraordinary levels of stress in their life span (Holzner, 2014) including being bullied by others. If it is not Neuroscience and if it is not Genetics then where, when, how and why does this capacity to avoid the human detrimental stress response such as from being bullied occur? The scientific research question asks, "what is stress resilience in humans"? Answering this research question will enable child youth workers in residential care, as well as many levels of correctional institutional staff and other professionals, to help people cope with the phenomena known as bullying. The need of further research in psychology, sociology, neurology, and biology to formally understand this question will have profound impact not just on our society but many others. ■

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## RÉSUMÉ

### Bullying Matter(s)

JON FRIEL

Psychologue agréé de l'Alberta

Le docteur Jon Friel suggère que les chercheurs ne prennent pas assez les mécanismes neuronaux en considération lorsqu'il s'agit de comprendre le phénomène de l'intimidation. En faisant un parallèle entre le cerveau et un ordinateur (mémoire courte durée vs disque dur), il demande davantage de recherche scientifique sur le lien entre le stress (une émotion), l'activation de l'expression des gènes et de la résilience.

# Bullying: Power and the Three Fs

MARGOT VAN SLUYTMAN

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***“It is only when we realise the beauty of power sharing that we stop being bullies or subjected to it. This requires a personal, inner process of self-betterment, not complex and expensive policies of yet more power and control”.***

Theo Gavrielides, Poet, PhD

When I asked my friend and colleague—Theo Gavrielides, an international expert in restorative justice—if he might share a sentence about bullying, I expected rich and compelling wisdom. When I received his words but a day after my request, not only did I receive rich and compelling wisdom, I received language that verily sings with the simple and sparkling vision that is Sawbonna’s call to renegotiate justice. To renegotiate what it is we are speaking about, writing on, lobbying for, advocating. A renegotiation that underscores the immeasurable value and need of “a personal, inner process of self-betterment” (Theo Gavrielides).

One poignant aspect that victims and offenders find we have in common is the fact that there are expectations and beliefs not only about who we are, but what we are permitted to speak about, and how, particularly at restorative justice gatherings. Both subtle and not so subtle undercurrents of victim as “forgiver” and offender as “forgiven”, laced in the troubling sense of being gaped upon by an audience made up of a tiny percentage of judge and jury. Those deciding if the roles we are playing in our offering to share, adhere to the preconceived, if preordained, proscriptions of the roles we are supposed to play.

A vital question that begs response is how complex and expensive policies and regulations can be replaced with services and programs that can assist bullies and victims find a path to self-betterment? Theo’s answer lays the foundation of at least one response, i.e. “personal, inner process of self-betterment.” In our schools and in our places of work and worship, we can create a crucible of trust, whereby individuals can relate with each other from a place of safety and trust. Circle process, conferencing, and mediation are formal methods to address bullying. People come together to work on very specific areas.

Sawbonna, not a formalized method, is another way to address bullying. With Sawbonna even if no-one comes together, the choice of how to address bullying takes as its foundation shared-humanity, and responsibility to understand that no matter if we like others or others like us, we are always in relationship and can choose to not harm the other—A form of self-talk or cognitive behaviour therapy practice.

Sawbonna is both a Zulu greeting of sharing hello and a profoundly rich word that means seeing shared-humanity, invites the option to deny “power and control”, and surrender to being in relationship with the story and the story-tellers. It offers a lens through which to see each other as we are in the very moment we come together in the relationship of learning with, co-teaching, and imbibing a veritable groaning-board of possible ways to articulate, re-articulate, form, in-form, re-form, and trans-form what justice means and can.

At a recent conference, at which Glen Flett and I were invited to share our story of meaning after murder, we spoke our story, including the work we do together, and apart, for the purpose of re-forming and trans-forming Canada's justice system. Speaking about the many, many people we have met, and passionately using the two F-words, one that ends in "give" and the other in "k", generated lush conversations, during and directly after our talk, and then in the gift of feedback via emails.

What was compelling, was how the act of speaking about the people we have met and meet, along with using the "F" word that ends in "k" instead of creating sharp judgment in the majority, afforded conversations that began with, "I appreciated..." "Thank you for..." Two emails, however, both anonymous, struck me as a sharp shard to the heart. Both spoke to how the "name-dropping", "the F", and the "self-involved", way of speaking were madly offensive to the listeners.

Sitting with these anonymous comments made me think of how it is that bullying comes in many forms. Most especially anonymously, on the internet. And, I was deeply concerned that the individuals who made those comments felt that the only way that their observations, each of them important, could be offered was via nameless, faceless persons who wanted to be heard.

After publishing a short blog about this, my friend and colleague Dr. Dorothy Vaandering responded with the poem with which I will end this piece of writing. When I read what she wrote, I was richly rewarded with a third "F" word. Fear.

Bullying, trolling, pernicious gossip, disdain for speaking face-to-face, each speak to and from a deep sense of fear. Each speak to a sense of owning power by hiding out without standing firmly accountable to the comments made. The choice to engage in a "personal inner process of self-betterment," as Theo's words invite, not only trumps the notions of "power and control" of which he also speaks, it affords building relationships—which is after all, one important element of what restorative justice conferences and restorative practice are about. What justice is about. What Sawbonna invites.

## Anonymity and Fear

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*Reading both the words  
on the lines  
and*

*between*

*the lines,  
the earth-shaking reality  
of 'right and wrong'  
sentiments  
reverberate.  
You feel their*

*desire to*

*destroy*

*what is possible  
those who feel  
healing is too much and  
thus  
something to  
fear—*

*perhaps that is the  
most painful*

*F  
word.*

### RÉSUMÉ

#### Bullying: Power and the Three Fs

MARGOT VAN SLUYTMAN

Margot Van Sluytman étudie l'intimidation selon le cadre de Theo Gavrielides qui suggère un besoin d'une grande importance pour un processus continu d'amélioration personnelle. Van Sluytman souligne que sa méthode non officielle développée dans le cadre de son projet Sawbonna Project, une forme dialogue intérieur ou une pratique de la thérapie cognitive du comportement, offre une façon d'aborder le sujet de l'intimidation. Elle met l'accent sur le choix d'engager le processus continu d'amélioration personnelle, selon les principes de Theo Gavrielides, qui détourne la notion de pouvoir et de contrôle à laquelle il fait référence, et permet de développer des relations.

Van Sluytman conclut l'article avec un poème (Anonymity and Fear©) écrit par l'une de ses collègues, Professeure Dorothy Vaandering.

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